SWAMI RAMANAND TEERTH MARATHWADA UNIVERSITY, NANDED

A Research Proposal for Partial fulfillment of the degree of

Doctor of Philosophy (Ph.D. in English)

"THE STUDY OF INTERSECTIONALITY IN SELECT DALIT AUTOBIOGRAPHIES IN ENGLISH TRANSLATION"

(With special reference to : Joothan, Baluta, The Prisons We Broke, The Branded)

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1) Introduction:

The present research work entitled, "The Study of Intersectionality in Select Dalit Autobiographies in English Translation" is an attempt to study the consciousness/ intersections of marginalized society, Through Dalit literature specifically concerned with Dalit Autobiographies. The foundational force behind it is the ideology and life mission of Babasaheb Ambedkar, the Architect of the Indian constitution, who struggled hard for the human rights, dignity and self-respect of the marginalized societies throughout his life. According to him, "Social democracy is more important than political democracy".

Autobiographies are an integral part of literary genre that brings personal life into the public domain. An autobiography is a real account of a personal experience experienced by the author, so it is an authentic source of information. Dalit autobiographies express a narrative of pain, carry certain historical, personal, and social truth and realities too. Intersectionality is best described in autobiographies. Some well-known Dalit writers wrote their autobiographies in their mother tongue whereas some translated into multi-languages.

Omprakash Walmiki - *'Joothan'* basically written in Hindi (1997) later translated into English in 2003 by Arun Mukharji.

Daya Pawar - *'Baluta'* written in Marathi translated into English by Jerry Pinto.

Babytai Kamble - *'Jina Amucha'* (The Prisons We Broke) translated into English by Maya Pandit.

Laxman Gaikwad - *'Uchlya'* (The Branded) translated into English by P. A. Kolhatkar.

Sharankumar Limbale, Laxman mane etc. are some notable autobiographers.

2) Aims & Objectives of the Research:

1. To find out intersections in the society on the basis of caste, colour, education, gender in Indian Society.
2. To study intersectionality, social realism, marginalization in the selected autobiographies.
3. To study double marginalization of Dalit women in the Indian society.
4. To study the real condition of men and women under the influence of elite class, caste people.

3) Research Problems:

a) What is the role of the autobiographical form in in voicing intersectional oppression and subaltern resistance.
b) In what ways do Dalit autobiographies reflect the intersection of caste and gender in the oppression and resistance of Dalit women.
c) How is the intersection of caste and class depicted as a determinant of social mobility in the selected texts?

4) Hypothesis:

1) Dalit autobiographies explore sufferings and humiliations faced by marginalized / downtrodden.
2) Dalit autobiographies problems of both men and women and their discrimination of gender, caste, colour, and creed.
3) The language of Dalit autobiographies is very much rebellious and portrays the real realities, but at the same time, it is introspective too.
4) Current Dalit autobiographies explore intersectionality but also focus on optimism for emancipation through education.

5) Research Methodology:

The proposed research study intends to evaluate and interpreted the primary texts by using different ideologies, points of views, perspectives in Dalit literature.

The present research is interpretative and descriptive in nature with the help of various digital, electronic, printed platforms.

1. The study of original works of the author as fundamental/ primary source.
2. Analytical study of the four autobiographies.

Data Collection :

The researcher intends to visit various libraries to collect data, research papers, articles, original texts etc. Relevant literature of Dalit writing, journals, online material.

6) Scope of the Research :

The proposed research work entitled, "The Study of Intersectionality in the Select Dali Autobiographies in English Translation" chiefly investigates the age old rigid, inhuman, discriminative, suppressive social system of Dalits across India in the selected works of Dalit writers.

It mainly focus on discriminations inequality, intersectionality with various perspectives related to it. For the conviniency of thepresent research work following autobiographies have been selected -

1. Omprakash Valmiki's - *'Joothan'* (1985)

Translated in English by Arun Prabha Mukharji in 2003. Systematic intersectionalization of caste, struggle for education faced by Dalit's in rural part of India. Explores various intersections - Caste, education, residency, etc. It also highlights the immense and transforming power of education.

2. Daya Pawar's - *'Baluta'*

Credited as first Dalit autobiography in Marathi language, later translated into English by Jerry Pinto in 2015. Focuses on hegemony of upper class of Hindu people, aptly depicts the casteism, untouchability and how Dalit's are systematically marginalized. He points out the terrible condition of the downtrodden in the so called society.

3. Babytai Kamble's - *'Jina Aamucha'* (The Prisons We Broke)

It is first Dalit autobiography written by a women writer in Marathi language, later translated in English by Maya Pandit & many regional languages. It depicts the terrible experience of caste system, untouchability of higher caste and ignorance on gender by her own society.

4. Laxman Gaikwad - *'Uchalya'* (The Branded)

Translated in English by P. A. Kolarkar. 'Uchalya' by Laxman Gaikwad is a poignant satire on social enequality. 'Uchalya' literal meaning is 'Pilferer' is an autobiographical account of life of stereotyped underdog of weaker section of society who lives on petty crimes. He aptly depicts the marginalization through their feelings, sufferings, emotions and relevance with historical stag marks on their forhead by the Britishers as criminals.

7) Significance of the Study

The present research will be very helpful for the upcoming readers, researchers the ignored area will be available for study and understanding new perspective, new vision from the selected autobiographies.

- Dalit autobiographies mainly focus on their dignity and identity the rejection of human being hence in language or tone they look alike rebellious one but when keenly observed they are very much introspective. Dalit autobiographies aptly depicts all the traits of society with very much impartiality like social, cultural, traditional, hence on a larger scale dalit autobiographies are rich in content from and in style.
- Dalit literature is a prime genre in Indian writing due to its powerful, real hand experiences of Dalit community, including their struggles for liberty and equality.
- Dalit literature is often taken as literature of revolt, protest, raising voice against all the inhuman, inequal treatment, cruelty in the disguise of 'Varna' (Class system) but it also shifted the views, created new ideologies, new perspectives among readers, thinkers, researcher.
- Dalit literature is a very much powerful medium to interact, convey the experiences of Dalit community, their struggled for equality, liberty,

identity. It depicts the social factors, social lives and interactions with other communities.

- Dalit literature includes poems, novels, short stories, autobiographies in many Indian languages like Marathi Hindi, Tamil, Kannada, Punjabi, Sindhi, etc. Many Marathi novels and autobiographies translated into English too; hence the range is very much wider than effective ones.

8) Tentative scheme of chapters:

Chapter-1 Introduction:

It deals with autobiographies, elements, backgrounds, objectives, significance, methods, scope, limitations, chapter scheme etc.

Chapter-2 Review of literature :

2.1 Historical Context of Dalit Autobiographies

2.2 Origin and Development

2.3 Key Features of Dalit Autobiographies

Chapter-3 Intersectionality of Dalit Literature

3.1 Caste, Gender, Education, Culture

3.2 Struggle for identity, equality, liberty

Chapter-4 Double marginalization

4.1 Operation of Caste System

4.2 Rejection of Gender as Women

Chapter-5 Conclusion/s

The researcher finds out the findings of the hypothesis will be studied and the aims and objectives of this research will be evaluated minutely. It includes a summary of the entire process of investigation. It will also concentrates on the scope and suggestions for further studies.

9. Bibliography

Primary Sources

- Omprakash Valmiki's *'Joothan'*: A Dalit's Life, ISBN 0140298266 published in 2000.

- Omprakash Valmiki's *'Joothan'*: A Dalit's Life, Atlantic publication (2007).
- Daya Pawar's Baluta, Published 1978.
- Babytai Kamble's 'The Prisons We Broke' ISBN 8125033904, 2009.
- Laxman Gaikwad's Uchalya (The Branded) ISBN 81-260-0486-X

Secondary Sources

- Dr. Babasaheb Ambedkar's speeches and writings, Vol. 1-21, Govt. of Maharashtra.
- Journals, Research Articles, Research papers, Newspapers, Government Records, Books, Reference, Materials etc. are used for the research.

Webliography :

1) www.wikipedia.org
2) www.encyclopedia.com
3) www.googlescholar.com
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